

WMU Annual Meeting

Colonial Hills Church, Southaven

March 20-21

Wilda Fancher presiding over all sessions.

MONDAY AFTERNOON

The Lord preserves the faithful . . . be strong and take heart, all you who hope in the Lord (Psalms 31:23-24).

- 1:45 Pre-session Inspiration . . . Dot Pray and Elizabeth Cothorn
2:00 Hymns of Praise . . . Libby Jones
"O Zion Haste"
"Tell It Out With Gladness"
Prayer . . . Elizabeth Cooper
Find Us Faithful Through Teaching . . . Carolyn Weatherford
Organization
Welcome . . . Janice Hayes
Kay Hodge
"Tell the Good News"
Find Us Faithful In Trinidad . . . Jean Jacobs
Prayer Calendar . . . Betty Dobbs
Find Us Faithful In Brazil . . . Vic and Sharon Johnston
"Find Us Faithful"
Find Us Faithful Through Our Homes . . . Don and Anne Dent
Benediction . . . Frances Downs

MONDAY EVENING

. . . if I have a faith that can move mountains but have not love, I am nothing" (I Corinthians 13:2b).

- 6:45 Pre-session Inspiration . . . Dot Pray and Elizabeth Cothorn
Vocal Celebration . . . Libby Jones
"Jesus Shall Reign"
Prayer . . . Pam Keith
Find Us Faithful Through Mission Action . . . Carolyn Weatherford
"Pass It On"
Offertory Prayer . . . Glenda Braswell
Offering
Find Us Faithful In Bangladesh . . . Tom and Gloria Thurman
Special Music . . . Betty Jo Lewis
Find Us Faithful Through Ministry . . . James Smith
Benediction . . . Diane White

TUESDAY MORNING

Be faithful, even to the point of death and I will give you the crown of life (Revelation 2:10).

- 8:30-9:15 Breakfast dialogue with missionaries
9:15 Pre-session Inspiration . . . Dot Pray and Elizabeth Cothorn
Hymns of Praise . . . Libby Jones
"We've a Story to Tell to the Nations"
"My Faith Has Found a Resting Place"
Prayer . . . Linda Davis
Find Us Faithful Through Mission Support . . . Carolyn Weatherford
Nominating Committee Report . . . Julia Otis
Election of Officers
"Great is Thy Faithfulness"
Offertory Prayer . . . Mary Jane Nethery
Offering
Find Us Faithful In Home Missions . . . Betty Jo Lewis
Prayer Calendar . . . Stuart Calvert
Find Us Faithful In His Service . . . Marjean Patterson and Staff
Benediction . . . Jane Burns

TUESDAY AFTERNOON

Now it is required that those who have been given a trust must prove faithful (I Corinthians 4:2).

- 1:15 Pre-session Inspiration . . . Dot Pray and Elizabeth Cothorn
1:30 Hymns of Praise . . . Libby Jones
"Send the Light"
"O God, Our Help in Ages Past"
Prayer . . . Ann Vickery
Find Us Faithful Through Our Church . . . Carolyn Weatherford
Find Us Faithful In Evangelism . . . Guy Henderson
"To Worship, Work and Witness"
Find Us Faithful In Foreign Missions . . . Keith Parks
Pray For Us To Be Faithful . . . Missionary Prayer Requests
Find Us Faithful . . . as one president concludes her service, as another begins hers, and as we all go out to serve the Master.

Cooperative Program rate in state below projections

February giving through the Southern Baptist Cooperative Program totaled \$1.5 million, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board. The exact amount was \$1,595,211, making a two-month total for 1989 at \$2,976,656. This is \$104,322 less than that received for the first two months of 1988.

The pro rata budget for 1989 would be \$3,350,590 in order for the convention to make its projected budget of \$20,103,541.

Kelly told the Executive Committee that he would look at the gift income at the end of March before considering budget tightening measures.

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 16, 1989

Published Since 1877

Alliance OK's new seminary for "alternative training"

By Marv Knox

GREENVILLE, S.C. (BP) — The Southern Baptist Alliance has voted to start its own seminary.

Alliance members ratified the proposal 462-42 during their annual convocation here March 1-3.

The Alliance is an organization of Southern Baptist moderates, claiming almost 44,000 members from 40 states. They have vowed to remain in the Southern Baptist Convention but have charged current SBC leaders with rejecting principles and causes they hold dear.

Most notably, they have cited "loss of academic freedom" at Southeastern Seminary, Wake Forest, as a cause for concern.

In October 1987, Southeastern trustees' new conservative majority altered the way the school chooses teachers. President W. Randall Lolley, Dean Morris Ashcraft and other faculty and administrators subsequently resigned, citing the policy changes — which they interpreted as ensuring that only biblical inerrantists can be added to the faculty — as their reason.

Since that time, SBC moderates on the Eastern Seaboard have spoken of

a need for new ways to educate their ministers.

Last September, the Alliance board of directors created a theological education fund to support "alternative ministerial training." In November, it voted to raise \$250,000 in 1989 for theological education and determined 5 percent of undesignated gifts will support the cause.

Since November, a seminary task force has worked on giving shape to the Alliance's desire for "alternative" ministerial training. Participants in the Greenville convocation ratified the task force's four-part recommendation:

— "That the Southern Baptist Alliance move toward establishment of a school in Richmond (Va.) for the preparation of ministers, in the hope that it will be a cooperative venture between the SBA and theological institutions in Richmond and elsewhere.

— "That the proposed seminary be opened as soon as all necessary plans can be implemented and all necessary funds provided.

— "That the new seminary seek accreditation from the Association of Theological Schools in the United

States and Canada at the earliest possible date.

— "That the (SBA) theological education committee be authorized to name seven SBA members to serve on a provisional board of directors, along with six others consisting of the chief executive officers, or their designees, from the School of Theology of Virginia Union University, the Union Theological Seminary in Virginia, the Presbyterian School of Christian Education, Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, Eastern Baptist Theological Seminary, and Andover-Newton Theological Seminary."

Theological education committee Chairman Tom Graves presented the proposal. He defined three purposes of the new school: "The seminary would be distinctively Baptist in terms of the Baptist heritage, but it would be racially and gender inclusive, with an ecumenical commitment and global perspective. The seminary, while stressing classical theological disciplines, would include in its curriculum opportunities for

(Continued on page 7)

Japan partnership



Guy Henderson, Mississippi Baptist evangelism director, who will lead the group going to Japan for the second wave of evangelism crusades in Japanese churches, moderated a part of the orientation session for partnership volunteers held at Camp Garaywa.



Ralph Calcote, former missionary to Japan, speaks during the orientation session at Camp Garaywa. Mrs. Calcote sits to his left, and Paul Harrell is seated at the table. Harrell will lead the first wave of Mississippians to go to Japan. The Japanese Baptist Convention requested that Mississippi Baptists help them in their observation of the 100th anniversary of Baptist work.



A group of volunteers listen intently as instructions are given for preparing for the partnership arrangement with 40 Japanese Baptist churches in October. The crusades will coincide with the anniversary of 100 years of Baptist work in Japan. More volunteers could be used, spokesmen said.

Conservative group meets privately to discuss evangelism and politics

By Dan Martin & Greg Warner
ATLANTA (BP) — About 100 Southern Baptist conservatives discussed evangelism and politics during a five-hour invitation-only gathering in Atlanta March 3.

The meeting, called by four former presidents of the Southern Baptist Convention and held in First Church, Atlanta, also dealt with revival, missions giving, and featured an hour-long prayer meeting.

According to a news release issued following the meeting, "Prayer, fellowship, and reflection regarding the state of our churches and denomination have motivated this assembly of pastors and laymen from across the nation."

One of the participants, James C. Hefley of Hannibal, Mo., said that while "there was a lot of talk about evangelism in Las Vegas," Nev., site of the 1989 annual meeting of the SBC, the meeting was "more like a rally... to get people hepped up to go to Las Vegas."

Although organizers said the meeting had been planned for some time, participants discussed a recent news conference by Baptists Committed to the Southern Baptist Convention in which the group announced it likely will organize for Las Vegas and support a presidential candidate to oppose incumbent Jerry Vines, pastor of First Church, Jacksonville.

Adrian Rogers, pastor of Bellevue Church, Memphis, and SBC president 1979-80, and 1988-89, when asked why 100 men from 20 state conventions would pay their own way to attend the one-day meeting, said, "I think it was because of the shenanigans of the

(Southern Baptist) Alliance compounded by the intentions of the erstwhile group now calling themselves 'centrists,' and seeing they might be trying to unseat Jerry Vines."

James T. Draper Jr., pastor of First Church, Euless, Texas, and SBC president 1982-84, told Baptist Press: "This is the first meeting we have had since the last convention. We wanted to assess where we felt we were and to encourage our people to participate in the convention in Las Vegas... to encourage them to come ahead of time and be involved in the witnessing" project planned by the Southern Baptist Home Mission Board.

Fred Powell, senior associate pastor of First Church, Atlanta, and one of the meeting's organizers, said there "was a lot of discussion about various aspects of how important it is to go to Las Vegas, for them to pick their 10 messengers right now and get a commitment from them to go. And to train them in soul winning, right now."

"Jimmy (Draper) affirmed missions giving through the Cooperative Program; Adrian (Rogers) talked about recommitting ourselves before God; Jerry (Vines) powerfully admonished us that soul winning must be what we are about," Powell said.

The meeting was called by Stanley Rogers, Draper, and Bailey Smith, an Atlanta evangelist and president 1980-82, who was unable to attend, reportedly because of a previous engagement at Liberty University in Lynchburg, Va.

Vines said he was invited by the four past presidents and stopped over in Atlanta enroute to a Bible conference in Alabama.

Hefley said conservatives are concerned Baptists Committed to the Southern Baptist Convention "will come up with some (presidential) candidate" who could defeat Vines, who announced in late February he is willing to be nominated for a second one-year term as president.

"Those fellows (Baptists Committed) sort of laid down the gauntlet and said they were going to make a battle in Las Vegas," Hefley said.

Draper said: "Our desire is to see Jerry (Vines) re-elected. At this point,

there is no announced candidate (to oppose him) and our hope is that there won't be one. We recognize that may be wishful thinking, but we are still hoping."

Hefley was one of two reporters allowed at the meeting. The other was Robert M. Tenery, pastor of Burkemont Baptist Church in Morganton, N.C., and editor of the Southern Baptist Advocate.

Dan Martin is BP news editor; Greg Warner is associate editor, Florida Baptist Witness.

Jackson confronts Pressler during Executive Committee

By Dan Martin

NASHVILLE (BP) — Emotions boiled over during the February meeting of the Southern Baptist Executive Committee as two men on different sides of convention politics confronted each other after a subcommittee meeting.

Richard Jackson, pastor of North Phoenix Church, Phoenix, shouted a question at Paul Pressler, an appeals court judge from Houston, after the business and finance subcommittee had approved a recommendation calling for creation of a Religious Liberty Commission.

Jackson, who lost the presidency of the Southern Baptist Convention in 1988 by 340 votes, attempted to ask a question of Pressler, one of the architects of the conservative movement in the Southern Baptist Convention, after the subcommittee vote but was ruled out of order by Chairman David Hankins, pastor of Trinity Church, Lake Charles, La.

Jackson left the meeting room and stood in the foyer of the SBC Building in Nashville. As Pressler left, Jackson shouted, "Hey, Judge, are you going to answer my question?"

Pressler walked over and the two quickly were surrounded by 40 to 50 people. For about 20 minutes, the two men exchanged opinions, often speaking at the same time and frequently talking loudly.

Part of the confrontation regarded the creation of the Religious Liberty Commission, which would represent Southern Baptists in Washington. Pressler has supported creation of the

new agency, while Jackson opposes it. The conversation, however, ranged over differences of opinion dating back at least 10 years and Pressler's role in the conservative movement in the 14.8-million-member denomination.

After Pressler left the foyer, Jackson told reporters and others still present: "I have no axe to grind, no personal vendetta. It may sound like I have a personal vendetta against the Judge, and the Judge wants to make a personal thing out of it. But it is not a personal thing; it is an ideological thing."

At one point, Pressler told Jackson, "I have offered several times as an individual brother in Jesus Christ to come and sit down with you in Phoenix so you can get to know my heart."

As Jackson attempted to interject a comment, Pressler continued, "If we did more talking, if we did more dialoguing, if we did more understanding, we would solve some problems in the Southern Baptist Convention..."

Jackson responded, "I don't particularly want us to sit down, because we don't understand each other."

The pastor contended, "Before I can be heard among Southern Baptists, I have to sit down with you." Pressler replied, "That is utterly ridiculous."

As the conversation continued, Pressler told Jackson his comments were "an attack and a slur on my character. You have no right to be so judgmental of me. You owe me an apology."

"I don't owe you an apology," Jackson replied, and repeated four times, "You don't have one."

At another point, Pressler said, "Richard, you have such a way of being unfair."

"No, I'm not unfair," Jackson said. "Somebody has finally needed to stand face to face with you and say these things."

"You have never taken one step toward unity except when you can get what you want."

Pressler recounted he has "taken a step toward unity in trying to meet with you, but you have rejected it always."

Jackson said, "I am talking about actions, Judge," and later said, "I want to see you take one step toward it in one of these committee meetings."

The confrontation ended when Pressler told Jackson: "I love you my brother. I am going to pray for you." Jackson replied, "Thank you."

Dan Martin is BP news editor.

State conservative group makes organization plans

By Tim Nicholas

Conservatives are continuing to meet nationally and now in Mississippi, according to a participant at both levels.

At least four Mississippians were at the Atlanta meeting of conservatives. Gerald Harris, pastor of Colonial Heights Church, Jackson, was there and noted that Terry Williams, pastor of Meadowview Church, Starkville, Ken Alford, pastor of Morrison Heights Church, Clinton, and Gibbie McMillan, pastor of South 28th Ave. Church, Hattiesburg, were also in the invited group. They were flown to Atlanta by a lay member of Colonial Heights Church.

Of the meeting, which was closed to Baptist Press, Harris said, "Part of it was motivational, part trying to support Southeastern Seminary because of the attitude of the professors toward the new administration and the appointment of (Mississippian) Russ Bush as the academic dean. We prayed about that."

Harris said he thinks the reason the press was excluded "is the conservatives don't feel they get a fair reporting from Baptist Press." He said that Baptist Record Editor Don McGregor "continues to say he doesn't know any liberals. You and I know better."

Harris said, "It's not so much the liberalism as the products that come out of our seminaries. There are not as many people coming out of the seminary with a desire to grow churches and reach people for Christ."

He said the conservatives have to have meetings because "they don't have a built-in network" of communication as do the associational missionaries or the alumni groups.

The Mississippi group is called the Mississippi Conservative Baptist Fellowship. Harris said the group was organized to establish an informational network in every association in the state. Concerning the need for such an organization, Harris said, "I don't think anything in Mississippi has really changed. I indicated a long time ago the need for parity on boards. The only way for that to happen is for conservative people to assert themselves."

He added, "It's certainly not going to come from the top. It's (Mississippi) a state where the Baptist administration is completely in control and grassroots Southern Baptists have not really had much of a say about it."

Asked if he perceived the issue as being more entrenchment or theology, Harris said he believed it was equally both. He said he knew of churches in the Hinds-Madison Association "that do not strictly hold to the doctrine of believer's baptism."

Harris said he and Joe Strahan, pastor of First Church, Beaumont, and others he was not certain of constituted the governing board or council. He said the group has met several times including in Laurel, Ellisville, and during the Evangelism Conference in

(Continued on page 6)

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Centrist leaders oppose new agency

By Jim Newton and Bob Stanley

NASHVILLE (BP) — Leaders of a "centrist coalition" in the Southern Baptist Convention have announced they oppose the creation of a proposed new Religious Liberty Commission and instead urge support of the existing Baptist Joint Committee on Public Affairs.

Seven spokesmen for the coalition called "Baptists Committed to the Southern Baptist Convention" voiced wide-ranging opinions during a Feb. 20 news conference at the Stouffer Nashville Hotel two hours before the SBC Executive Committee was scheduled to convene at the SBC Building two blocks away.

Winfred Moore, pastor of First Church, Amarillo, Texas, presided at the news conference for three other pastors and three laymen involved in the organization created last December "to preserve historic principles" in the 14.8-million-member denomination.

In his opening statement, Moore said the group came "to urge the SBC Executive Committee to take specific action to reject creation of a separate Religious Liberty Commission" as a

new SBC agency.

The group also requested the SBC Pastors' Conference and SBC Forum to schedule their meetings after the Southern Baptist Convention rather than before the denomination's annual meeting "in order to depoliticize both meetings," voiced support of the faculties of SBC seminaries, and urged support of freedom of the press.

In addition to Moore, participants in the press conference were Richard Jackson, pastor of North Phoenix Church, Phoenix; Daniel Vestal, pastor of Dunwoody Church, Atlanta; James Slatton, pastor of River Road Church, Richmond; and laymen John F. Baugh of Houston, George McCotter of Lillington, N.C.; and Steve Tondera of Huntsville, Ala.

Jackson argued that the Southern Baptist Convention has upheld the Baptist Joint Committee three times since 1984, and that the subcommittee proposal to create a new agency was in direct contradiction to votes of three conventions.

"There is more at stake here than power in the Southern Baptist Convention," said Jackson. "If you are power

drunk, you want to be where the power is" in Washington.

Vestal, who recently moved to Atlanta from the pastorate of First Church, Midland, Texas, said he felt Southern Baptists have a much stronger voice in the nation's capital when they cooperate with the eight other Baptist conventions that support the Baptist Joint Committee.

Participants in the news conference declined to endorse any candidate for president of the SBC at the annual meeting in Las Vegas, Nev., June 13-15, but left the impression the group would field a candidate. Jackson, who was defeated by Jerry Vines last year for the SBC presidency, said he had joined the new centrist organization because he had "longed for" a place where he could be involved in Southern Baptist life without having to be endorsed by or recognized as part of any particular political group in the convention. He said he did not want to be accused of being "a moderate, a liberal, or a skunk."

He urged other Southern Baptists to join him in standing for the Bible, for missions and evangelism "while maintaining our traditional Baptist heritage and principles."

Jackson emphasized he has never "run against" anyone for the SBC presidency. When he announced his candidacy early last year, he said, no other candidate had announced. Later Vines decided to run, he said. "I'm a little bit weary of being called a candidate 'against' somebody else's candidate," he said.

At one point in the news conference, Jackson was asked if he ever had been offered any "political deal" in the past. Jackson said that leaders of the SBC currently in power had "strongly implied that if I'd just come home and play ball, I could be a part of the leadership."

Jackson said he never could sacrifice his integrity for any position. In response to an earlier question about how nominees for committee or trustee assignments have been made, Jackson said he could verify, in a court of law if necessary, one instance in which a possible SBC Executive Committee nominee from Arizona was called. The nominee first was asked if he were a biblical inerrantist, and he answered, "Yes." But when he was asked who he voted for in St.

(Continued on page 6)

Exec. Committee members call remarks "untrue"

By Dan Martin

NASHVILLE (BP) — Remarks made during a news conference of a "centrist coalition" have been called insulting, untrue and unfounded by members of the Executive Committee of the Southern Baptist Convention.

The day after the news conference, one Executive Committee member, Fred Wolfe, asked for a "point of personal privilege" at the conclusion of the committee's evening plenary session. Wolfe asked for a "public apology from this centrist group for sowing seeds of discord and mistrust of our present leadership."

"I attended that meeting in its entirety, except for the first two or three minutes, and was there an hour," said Wolfe, pastor of Cottage Hill Church, Mobile. "In this press conference... this group emphatically stated that the present crisis in the Southern Baptist Convention is an integrity crisis."

"The point was that there is a lack of integrity in the present leadership of the Southern Baptist Convention, including members of this committee elected in recent years. Our present president, Jerry Vines, and other recent presidents had their integrity called into question."

"We were implied to be puppets, who must vote as directed to vote. These statements made by the so-called centrist group are unfounded and untrue."

Wolfe, who was elected to the Executive Committee in 1987 and serves as chairman of the public relations workgroup that oversees the work of the denomination's news service, Baptist Press, pointed to three divided votes in the just-completed plenary session, and said: "It is obvious in our votes that (being puppets) is not true."

In addition to asking for a public apology, and deploring that the centrists "chose the Executive Committee setting to call this press conference to further divide us," Wolfe also asked committee members to "join me in prayer that the so-called centrist group will stop sowing seeds of discord and distrust in this convention."

Another committee member, Ron-

nie Floyd, pastor of First Church of Springdale, Ark., also asked to speak, and said: "I want to say that as a newly elected member (1988) that I never agreed to anyone's agenda. I was never recruited by anyone."

Floyd later told Baptist Press: "I am pastor of the largest church in Arkansas. I find it insulting that some one thinks I am a puppet."

The Arkansas pastor called for passage of a resolution or a motion — "whatever needs to be done" to go on record against the news conference.

However, Chairman Charles Sullivan, pastor of First Church, Lenoir City, Tenn., said the remarks would be included in the minutes, but declined to take a vote.

Dan Martin is BP news editor.

Mississippians to speak at preaching meet

Mississippians Bill Causey and Julius Thompson will be on program for the "Preaching in the Context of Worship" conference to be held at New Orleans Seminary, April 24-26.

It is sponsored by the host seminary, the Sunday School Board, and the Mississippi and Louisiana Baptist Convention Boards and will focus on preaching preparation and delivery.

Causey is pastor of Parkway Church, Jackson, and Thompson is director of the MBCB's Church Administration-Pastoral Ministries Department.

Topics include "The Presence of God in Worship," "Creativity in Preaching and Worship," and "How to Plan and Give a Good Invitation."

Cost, including materials, will be \$10. For more information, contact the office of continuing education at the seminary, 3939 Gentilly Blvd., New Orleans, LA 70126, or phone (504) 282-4455.

Thursday, March 16, 1989

BAPTIST RECORD PAGE 5

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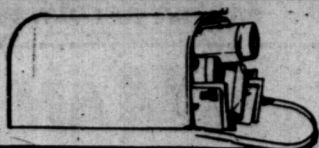


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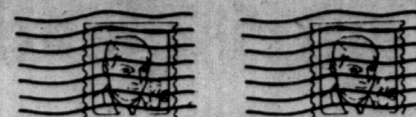
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Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Election

I am responding to Dr. Hobbs' article titled "Election."

First — The example used contradicts scripture. If God, Satan, and man held an election, this would violate God's sovereignty in salvation; and man would have the ability to save himself. "We were dead in our transgressions and sins" Eph. 2:1. I ask, "What can a dead man do?" NOTHING! not even vote. Now, there was a meeting which included the Father, Son, and Holy Spirit; Satan wasn't invited.

Second — To say "if God elected certain people to be saved is contrary to God's nature" denies scripture. Romans 9 presents God's sovereign choice, verse 18 "Therefore God has mercy on whom he wants to have mercy..." verse 21 "Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?" Read Col. 3:12; II Thess. 2:13; I Peter 1:1 and 2; Jo. 6:37, 39, 44; Gal. 1:15.

Third — To say "if this view of election be true then the many invitations to believe in Jesus are without meaning" is ridiculous. Scripture teaches

the only way God's elect will be saved is through the gospel invitation. This is God's plan, "For he chose us in him before the creation of the world..." Eph. 1:4. And Romans 10:14-15 states plainly how this plan is carried out.

In 1864 the Southern Baptist Sunday School Board published J. P. Boyce's catechism on election. It gives a scriptural definition of election.

1. What name is given to those whom God effectually calls to salvation? They are called the elect or the chosen ones of God.

2. Why are they so called? Because God, before the foundation of the world, chose them unto salvation through Christ Jesus.

3. What, then was the ground of that choice? His own sovereign will.

Thomas Winn
Brookhaven

The Carey question

Editor:

There is a disturbing ambivalence currently surrounding Mississippi Baptists. It has to do with higher education. What shall we do with our Baptist colleges?

Mississippi Baptists have an annual budget of about \$20,000,000. About

\$5,000,000 of that budget goes to our Baptist colleges.

There is a country song that says, "No one knows what goes on behind closed doors." It is time to open the doors and allow "Grass roots Baptists" to know what is going on.

William Carey College received about \$1,000,000 of Cooperative Program monies. That is one million dollars. I, for one, am struggling with that in my own spirit right now for the following reasons:

One, financial responsibility. William Carey College has borrowed on all of its assets. The college has even spent \$300,000 of its endowment. I think that is irregular, irresponsible, and immoral.

Recently, Dean Buchanan, of John Minter Associates, informed the trustees of William Carey College that by the end of this fiscal year, June, 1989, the college would be \$500,000 deeper in debt. He predicts that by June, 1990, Carey will be another \$500,000 deeper in debt.

In my opinion there are only two ways out: One, Mississippi Baptists may bail us out. Two, double the tuition, which is presently at \$115 per semester hour. Make it \$230 per semester hour. Double it! That is being contemplated.

Two, the atmosphere of the campus. I do not believe the celebration of Zeus during Mardi Gras is appropriate at a Baptist college. It has been celebrated on the WCC campus for the last several years. This celebration is permitted in the name of culture for

the community. I say, change culture.

The celebration of Zeus, paganism, is not right for Cooperative Program monies.

Let us re-establish our purpose and do that which our Father and forefathers would be pleased with.

Dwight L. Smith
Pastor, West Ellisville
Baptist Church
Trustee, William Carey College

Cooperative Program funds are used in support of the college but are not, of course, directly involved in financing any of the Zeus observation in Hattiesburg. The understanding here is that only the historical pageant connected with the observation is conducted on the campus and that in the auditorium because it is the only place in the city large enough to accommodate the crowd. The thought seems to be that it is more of a public relations effort with the city than it is a matter of support of the Zeus observation. From two sources independently came the report that those who attend the historical pageant represent the cream of Hattiesburg society. — Editor

Free building materials

Editor:

As president of Thrasher Company, I would like to advise the many fine Baptist churches in the Mississippi Baptist Convention through this letter to the editor that we would like to donate a sizable quantity of building materials to churches throughout the

state. Thrasher Company is a manufacturer of hollow metal doors and frames, a distributor of many lines of hardware, and a distributor for approximately 100 companies of architectural building products. As a result of our operations we have acquired material that may be of benefit to churches which may have suffered fire damage or may be modifying or enlarging their facilities. We would like to make this available at no charge to any church who would like this material. The items that we have that are available on a first come first serve basis are listed below:

1. Hollow metal doors
2. Hollow metal frames
3. Toilet partitions, baked enamel and plastic laminate
4. Skylights and brick vents

The hollow metal doors and frames are mostly standard size and all items are in generally good condition. All of these materials are now available at our plant site at 2689 Livingston Road, Jackson, Mississippi. If any church is interested in any of this material they should come by our office or call Gary Gregory, 981-9611, and we will be glad to assist you in providing you these materials free of charge.

We have appreciated doing business with the churches in the Mississippi Baptist Convention throughout the years and hope these materials may be of value to those congregations which have these building needs.

Alton Phillips
President
Thrasher Company

Centrist leaders oppose agency

(Continued from page 5)

Louis, site of the 1987 annual meeting, he responded, "Richard Jackson" and then was told, "We can't use you." Jackson did not identify names of individuals involved in the event.

Participants in the news conference said they were committed to working within the SBC to try to bring the denomination back to its historic principles, such as the priesthood of all believers, the autonomy of the local church, separation of church and state, and cooperation in missions.

Vestal, Jackson, and Moore pointed out the churches they have led in Midland, Phoenix and Amarillo each give almost \$1 million per year to support the denomination's joint efforts through the SBC Cooperative Program unified budget. Jackson said, however, that they were not going to cut financial support of the Cooperative Program because they did not get their way.

Their emphasis would be on the issues, not on political organization or endorsing candidates, he said, adding, "What needs to be done is to help Southern Baptists better understand who we are."

Jim Newton writes for the Home Mission Board; Bob Stanley for the Foreign Mission Board.

Want a thing long enough, and you don't.

Rumor is one thing that gets thicker as you spread it.



Members of Seventh Angel, a Jackson contemporary music group, are shown above. In the foreground are Kerry Jackson, left, and Gene Fortenberry. Standing are, left to right, Gary Watts, Rusty May, Joe Tatum, Rusty Dees.

Young men form Christian band

Six Baptist young men from Jackson have formed a contemporary Christian band known as Seventh Angel. The name comes from Rev. 10:7. The band is made up of guitars, keyboards, and drums with vocals and presents mostly its own compositions.

Members of the band come from four churches in Jackson. They are Kerry Jackson, Gary Watts, and Rusty Dees of Alta Woods; Gene Fortenberry of First Church; Rusty May of Colonial Heights; and Joe Tatum of Parkway. All are employed and perform with the band as a manner of ministry. Included in the group are deacons, Sunday School teachers, and Church Training directors.

Practice sessions are held weekly at

Alta Woods, and performance bookings are handled by the Alta Woods office. Mike Irby, the youth minister, serves as the contact person.

Seventh Angel performs only at religious functions, and all of the material is about Christ, members emphasized. They give their personal testimonies during performances and engage in one-on-one witnessing as the occasions allow. The ministry is geared to teen-aged audiences, they said.

Irby said the style of the group is comparable to that of Petra, another contemporary music group.

The desire is to make the performances a ministry and not just entertainment, they said.

State conservative group makes organization plans

(Continued from page 4)

Meridian, but that he had only attended one meeting, and only part of that one which was at Ellisville.

Strahan, contacted by the Baptist Record for more information on the group, said he would not discuss the matter over the phone, but that perhaps he would discuss it in person. Strahan signed a letter dated Jan. 10, on First Church, Beaumont, stationery discussing a "South Mississippi Conservative Reform" meeting which had taken place at West Ellisville Church on Jan. 8.

The letter said that the group had elected officers to represent the Southern counties: Gerald Harris, Tim

George of Graceway Church, Hinds County; Strahan; and Bob Sheppard, a member of Colonial Heights Church, as state leader.

The letter also states "We also accepted a plan for organization to divide both halves of the state into nine areas, with a coordinator for each area. Each county will also have a coordinator to locate and identify those pastors and laypersons who are willing to support conservative reforms both in the state and on the national level."

Continuing, the letter says, "Right now, we need your support to help put our conservative organization together for effectiveness and direction."

A newsletter is in the making, Harris said.

Mississippi Baptists in Broadcasting to meet

Mississippi Baptists in Broadcasting (MBIB) was organized three years ago as a support group for those in Baptist churches who help on committees related to radio, television, and cable. The third annual meeting is scheduled for April 15, at Calvary Church, Jackson.

The purpose of the MBIB is to provide a means of fellowship, inspiration, recognition, support, and training for those engaged in local church radio, television, or cable ministries. The annual meeting provides workshops on various subjects related to radio and television using local

leaders as well as those from other states.

Local churches who submit radio or television entrees in various categories are recognized. These categories for radio and television are best programs in missions/evangelism, church musicals, and human interest; best spot; and best creative use.

A luncheon is provided by the host church and the cost of the meal is included in the \$15 registration fee.

Contact Farrell Blankenship, Department of Broadcast Services, Box 530, Jackson, MS 39205, or phone 968-3800 for detailed information.



Faces and places

by Anne Washburn McWilliams



Thursday, March 16, 1989

BAPTIST RECORD PAGE 7

Looking backward with the Blackwells

Sunday, August 17, 1969. Few Mississippians will ever forget the date of Hurricane Camille. It was also the 31st wedding anniversary of Grady and Doris Blackwell, but they didn't have time to celebrate. Since he was superintendent of buildings and grounds at Gulfshore, he and his crew continued work, moving heavy items that the other assembly staffers could not move. They stored pianos and air-conditioning units on the stage of the gym, hoping that would be high enough to keep them above water.

Then, last minute preparations done, as well as they knew how, at their house in Long Beach, the Blackwells, and one staffer in their car, began the drive north. All afternoon the wind had been steadily picking up. Now, near nightfall, it was very high. As they drove along in the thick stream of traffic headed away from the coast, the staffer asked, "Mr. Blackwell, why did you leave Mrs. Blackwell's Cadillac at your house?" It was the first time they had thought of it!

When the Blackwells returned home, they found two feet of water had seeped into their house, under the doors or down a chimney, for no doors had blown open. The water had tipped the dining chairs back and set them down again — only the back legs had got wet. At Gulfshore, just about everything was gone with the wind.

Now the Blackwells live in Wiggins. Last year they celebrated their 50th wedding anniversary. A week afterward, on August 24, their only son, Lyle, 39, died in a car crash. When they saw the report of the accident on television, they recognized their son's car. Lyle was a member of First Baptist Church, Long Beach.

As a fourth grader at Long Beach, Lyle began playing the trombone in the Long Beach High School Band. Later he played the tuba. At the time of his death he was the lead violinist and guitarist for the band, Nightshift, which was chosen from 600 bands for a seven-week tour of four nations in 1987, sponsored by the U.S. Department of Defense. Besides his parents, those surviving him are his wife, Brenda; a daughter, Michelle; a son, Graham Clezell, all of Gulfport; and one granddaughter.

Grady and Doris had adopted Lyle in 1949, in the eleventh year of their marriage. They had married on August 17, 1938, less than a year after they met in November, 1937, at Perkinston, where he grew up. His



Grady and Doris Blackwell

sister had married her cousin. That cousin kept insisting that Doris date Grady's brother who was her age. But it was love at first sight: Doris had eyes only for Grady.

A certified welder, burner, ship fitter, steam fitter, and diesel engineer for 1500 hp, Grady during World War II was chief petty officer in the U.S. Merchant Marine. For seven years he was chief machinist at the U.S. Merchant Marine Cadet Basic School on Henderson Point, the school that occupied the grounds where Gulfshore now is. He watched as the Gulf, main building of the cadet school and later of Gulfshore, was built. (After Camille, he watched as the wreckers knocked it down.) He supervised the building of the Olympic-sized swimming pool, first used by the young cadets, and saw concrete poured in the bottom of it, 16 inches thick.

The "hurricane of 1947" he rode out in the Gulf building, as chief on watch. He, four other chiefs, and 360 cadets stayed through the storm on the second floor. Once he swam out to get a hammer and nails to tighten the windows. Next morning he swam to the gatehouse and walked to Gulfport on the railroad track.

As a member then of Broadmoor Baptist Church, Gulfport, he helped to take apart and move a chapel the church bought from Camp Shelby for \$1,000 (it's still in use). In the late 40s, he sometimes preached lay sermons. He began to think that perhaps God was calling him into the ministry, and considered the possibility of enrolling at Clarke. At the same time, he and

Doris wanted to adopt a child. He prayed about this, feeling that he could not both adopt a child and prepare for the ministry. His decision to adopt the child he knew to be the absolutely right one. Deep down, he felt it was what God wanted him to do. So they did, and named the little boy Grady Lyle. "And now he is gone," said Grady last week, through tears.

After the decision, he threw himself wholeheartedly into using well the talents God had given him. He was employed at Gulf Park College when Chester Quarles called to ask if he would begin work at Gulfshore. He did, on April 1, 1959. At Gulfshore, he stayed most days from early in the morning until 11 at night. Doris worked in the gift shop.

In earlier years he'd been engineer at Perkinston Junior College, while he also studied there, and later had taught in the vocational school at Perkinston. He had helped to survey the old Highway 49 from the coast to Wiggins. He had built small ships, near New Orleans. He had helped to build wooden mine sweepers in Biloxi for the British Navy.

After Camille, when Gulfshore was gone, he continued as a retainer, at first to help with clean-up, and then to check on the property, until June, 1974.

In 1976, he and Doris moved to 905 Border Avenue in Wiggins, to a beautiful old house built in the teens of this century, of solid Louisiana cypress. They redecorated it inside. The outside was painted a sunshiny yellow with white trim and green shutters.

They added their voices to the choir at First Baptist Church, Wiggins, his a nice bass.

Since retirement, after a lifetime of helping others, he has spent time on a hobby completely for his own happiness — rebuilding old vehicles. One of them is a 1946 Chevrolet pick-up, now like new, painted green, and an oak "fence" on the back.

This year the Blackwells are somewhat shut-in. Since he broke a leg a couple of years ago, he must walk with a cane or walker. Last year she fell and fractured a disc in her back. She walks fine, but still has pain, and must wear a brace. Nevertheless, they keep abreast of current events through reading and television. And they have lots of good memories to talk about.

Vines will allow nomination

By Kathy Palen

NASHVILLE (BP) — Southern Baptist Convention President Jerry Vines has announced he plans to allow his nomination for a second one-year term during the convention's annual meeting Las Vegas, Nev., June 13-15.

Vines, pastor of First Church, Jacksonville, made the announcement during an address to the SBC Executive Committee meeting in Nashville Feb. 20.

Citing his excitement about the SBC's potential for witnessing, Vines said a second term as president would allow him to continue his emphasis on that priority.

During the past eight months, Vines said, he has felt called to remind Southern Baptists of the priority of "personal evangelism, being a witness to Jesus." That emphasis has led to his own commitment to be a better soul winner, he added.

Vines challenged other SBC leaders to take active roles in promoting witnessing as a convention priority. He asked each state Baptist newspaper editor to write an editorial sharing a personal witnessing experience. He also called upon the executives of SBC entities to begin their reports at the annual meeting in Los Vegas with one-minute testimonies about their own witnessing experiences.

Southern Baptists, Vines said, can be optimistic for several reasons. He pointed to the "wonderful motive" of winning people to faith in Jesus; the "wonderful methods" of growing Sunday schools, doing missions cooperatively and training people to be witnesses; and a "wonderful Master," Jesus Christ.

Kathy Palen writes for the Washington BP bureau.

Alliance OK's new seminary

(Continued from page 3)

hands-on practice in ministry. And the seminary, while seeking excellence in scholarship, would provide for and encourage the spiritual growth of its faculty, staff, and students."

The proposed seminary would be "no larger than 150 students," said Graves, pastor of St. John's Church, Charlotte, N.C. Planners have in mind "a free-standing school, with its own students, its own board, offering its own degrees in its own identifiable building," he added.

The Alliance did not set a date for the start of the new school. The school probably would need between \$400,000 and \$500,000 during its first year, with perhaps \$100,000 recovered in tuition, he predicted.

Tuition could range from \$2,400 to \$5,000 annually, according to a report released by the task force.

The seminary "would be a cooperative venture" with the three schools that comprise the Richmond Theological Center consortium — the

School of Theology of Virginia Union University, a predominantly black American Baptist school; the Presbyterian School of Christian Education; and Union Theological Seminary, a Presbyterian school — and the three American Baptist seminaries, "if they are so disposed," the task force report said.

The new seminary is to have classroom space in Northminster Church, Richmond, and access to Union Seminary's library, pending approval by the church and by the seminary's trustees, Graves told Baptist Press. The seminary initially will offer a master of divinity degree, the task force report said. However, the proposed consortium arrangement with other schools will afford "numerous possibilities for students to achieve their specialties in other institutions," it noted, citing five other degrees available through the Richmond schools.

Marv Knox is BP feature editor.

Mississippi Communicators organize

CLINTON, Miss. (BP) — An organization designed to give Southern Baptist communications students, hobbyists, and professionals opportunities to use their skills for volunteer missions has been formed by the National Fellowship of Baptist Men.

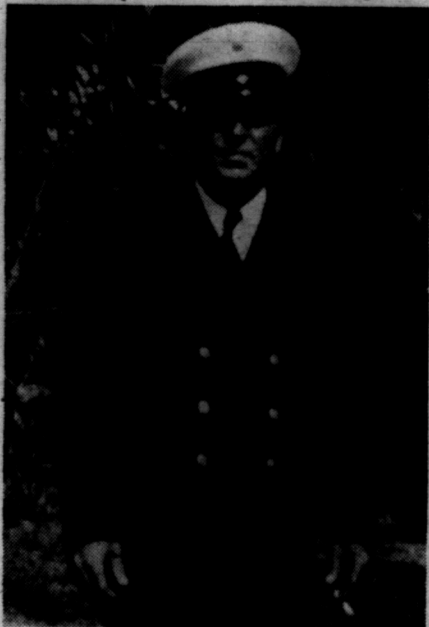
The National Fellowship of Baptist Communicators, one of 14 fellowships sponsored by the Southern Baptist Brotherhood Commission, in Memphis, Tenn., will respond to missionary requests for assistance with communications challenges.

According to Mike Richardson, volunteer coordinator for the fellowship, NFBC includes a wide range of communications skills.

Richardson, executive assistant to

the president of St. Petersburg (Fla.) Junior College, said: "The fellowship will include men and women with expertise in such fields as print and broadcast journalism, ham radio, audio-visual and video media, computer programming and database management, telecommunications, radio and television station technologies and management, radio-television engineering, communications education, motion picture production, writers and artists."

Jim West, former news director of WTVT in Tampa, Fla., was elected president. Billy Lytal, communications professor at Mississippi College, which hosted the organizational meeting, was elected secretary.



Grady Blackwell in 1946, as chief petty officer, machinist, U.S. Merchant Marine.

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For more information contact the church office at 939-3379

Just for the Record



This van was purchased by Mississippi College BSU students in memory of Flint Jones, a fellow student who served as a summer missionary in the Northwest in 1987 who died soon after his return home that year. The van cost \$2,000 was purchased with missions funds. It is being used by the Portland (Oregon) Area Baptist Student Ministry. Pictured in the driver's seat is David White, director of Baptist student work at Portland State University.

Easter Sunrise Services will be held March 26, 6 a.m., at Corinth Church, Heidelberg. The choir will present a cantata entitled, "He Lives," under the leadership of David McKee. Refreshments will be served after services in the fellowship hall.

Puckett Church, Puckett, will be having a Lay Renewal Weekend, March 31-April 2. The weekend will begin with a supper Friday night at 6:30 p.m. and end Sunday Night with a worship service. Alvin C. Doyle is pastor.

J. D. and Cara Lee Lundy will celebrate their 50th wedding anniversary at a reception at Riverside Church, Pascagoula, March 18, at 2 p.m. The Lundys have four children and seven grandchildren. He has served as pastor of many churches and as superintendent of missions in several counties in Mississippi. Mrs. Lundy is an seamstress who has worked in retail stores in the towns where her husband has served.

First Church of Lyman will present an Easter musical drama, "They Called Him Jesus," March 24, 25, and 26, at 7 p.m.

The drama will include scenes such as the Beatitudes, the Triumphant Entry, the Last Supper, the Garden, the Crucifixion, and the Resurrection.

"They Called Him Jesus" was written and will be directed by Alan Stevens, minister of music and youth. Larry Hill is pastor.

One thing about the school of experience is that it will repeat the lesson if you flunk the first time.



Monroe Association held its annual Keyboard Festival at First Church, Amory, on Feb. 21. There were 45 churches from the area represented, with 109 students signed up and 85 participated. Terry McRoberts, associate professor of music, Blue Mountain College, was guest lecturer and keyboard specialist. Billy W. Bowie, standing, is the music director for Monroe Association.

Liberty Church, Carrollton, will offer the study course book, How to Study the Bible by Olin Binkley on Sat., March 18, from 10 a.m.-3:30 p.m. This study will be led by Keith Powell, pastor. A pot luck lunch will be served.

Calvary, Belzoni: March 19-24; Sunday, regular services; Mon.-Fri., 7 p.m.; Louis Smith, director, Church-Minister Relations, MBCB, evangelist; Johnny Millwood, music; Robert Ragland, pastor.

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Names in the news

Robert E. (Bob) Hill, pastor of Calvary Church, Cleveland, and his wife, Hilda, were honored on Jan. 29 in recognition of their 10 years service. The day was declared "Pastor Appreciation Day." The couple was presented an engraved brass tray, along with a monetary gift from the membership. The college and career, youth

and children of the church presented them with an engraved plaque. Following the Sunday night services, a reception was held in the church fellowship hall.

Out of town guests included Glenn and Robin Hill, son and daughter-in-law of the couple of Tuscaloosa, Ala., Mr. and Mrs. Honer Hill, parents of Hill, Jerry Hill, brother of Hill, with his daughter, Tracy, and son, Michael, Mr. and Mrs. Ervin Bullard, parents of Mrs. Hill, her brother Gayle Bullard and daughter, Mary, all of Pittsboro. Also present were the couple's daughter and son-in-law, Nancy and Dean Nasser of Cleveland.

Hill moved to Calvary Church from Pleasant Ridge Church, Dumas.



County Line Church, Union, ordained three new deacons recently. Presenting the certificates was Keith Fulton, pastor, new deacons are (l to r) Ellis Herrington, David Winstead, and James Earl Smith. Those presently serving are Ervin Allday, James Gardner, and Wilton Chissolm.

Quentin McKay Perreault, 65, died Feb. 25, 1989, at Presbyterian Hospital, Charlotte, N.C.

Perreault, a native of Canton, Miss., established Baptist student work at UNCC. He was the first denomination chaplain at UNCC in 1970. He joined the North Carolina State Baptist Convention staff in 1956 as a part-time campus minister at Western North Carolina University and moved to Charlotte in 1962.

He was transferred to Town & Country Mission Depot of the State Baptist Convention and retired in 1976. He earned degrees from Mississippi College and Southern Seminary. He was a World War II Army veteran.

Survivors are his wife, Reve; son,

Douglass Perreault of Troy, N.C.; daughter, Cherie Perrault; sister, Mrs. James Hurt of Clinton, Miss. His brother-in-law, Jim Hurt, was pastor in Cleveland and assistant pastor at Broadmoor, Jackson.

Kelly A. Travis, former pastor of Clear Creek Church, Lumberton, is now available for preaching and pulpit supply. He can be contacted at Encounter Ministries, Route 5, Box 239, Picayune, MS 39466 or phone (601) 799-3829.

Contemporary gospel artists Steve and Annie Chapman will be presented in concert at Colonial Heights Church, Jackson, April 2, at 7 p.m. There will be no admission charge.

Revival dates

Antioch, (Jasper): March 17-19; Roger Cresswell, evangelist; Gene Laton, minister of music, Antioch; services, Fri. and Sat., 7:15 p.m.; Sunday services, 11 a.m. and 6:30 p.m.; dinner at church after Sunday morning service; Carey Bass, pastor.

Macedonia (Lee): March 19-22; Sunday services, 11 a.m. and 5:45 p.m.; Mon.-Wed., 7 p.m.; evangelist, Rick Burton, First, Houlika; Marion Payne, pastor.

Phalti (Jefferson Davis): March 17-19; youth revival, Friday and Saturday, 7 p.m.; Sunday, 11 a.m. and 6 p.m.; Danny Berry, preaching; W. W. Holifield, music; Dennis Allen, pastor.

Westview, Jackson: March 19-24; services, Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Mike O'Brien, pastor, First, Lexington, evangelist; Dennis Stringer, music; Clyde Pullen, pastor.

First, Rosedale: March 19-22; Sunday, regular services; Mon.-Wed., 7 p.m.; Randy Hales, pastor, First, New Iberia, La., evangelist; Johnny Eubanks, music; David Sartin, pastor.

Concord, Dry Creek: March 19-22; Bill McCreary, director of missions, Tippah Association, preaching; Gerald Thompson, music; services, Sun., 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; W. G. Dowdy, pastor.

Crooked Creek (Lawrence): March 19-24; Ricky Burton, Clinton, Ky., evangelist; Sunday services, 11 a.m. and 6 p.m.; weekday services, 10:30 a.m. and 7 p.m.; Joe Royalty, pastor.

Poplar Springs, Mendenhall: March 19-24; Sunday services, 11 a.m. 1:30 p.m. with noon meal; services, Mon.-Fri., 7 p.m.; Richard Miley, Richburg, Hattiesburg, evangelist; Alton Robinson, music; Mike Aultman, pastor.

Temple, Grenada: Mar. 19-22; Tim Robinson, evangelist; music by Bill Wilson, Sunday, and Barry Worrell, Mon. and Tues., Silver Tones of Emmanuel Church, special music on Tues.; Steve Huber, interim pastor.

Concord (Yazoo): March 19-22; Sunday, regular services, dinner on the grounds, afternoon service, 1:30 p.m., no night services; Mon.-Wed., 7:30 p.m.; Charles Gordon, director of missions (Choctaw-Webster), evangelist; Petie Neely, music; Ralph Cain, pastor.

Willow Grove Church, Collins: March 19-22; Sunday, 11 a.m. and 1:30 p.m., with lunch in fellowship hall; Mon.-Wed., 7:30 p.m.; Danny Moss, pastor, Macedonia, Meridian, evangelist; David Dewease, pastor, Bassfield Church, and his wife Mona, music evangelists; Billy Purser, pastor.

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salutes

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Belew, Bobby	Apprentice	Greenville, Texas
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Carter, William	Missionary	Louisiana
Cottingham, Russell	Missionary Associate	Laurel, Mississippi
Cottingham, Tena	Missionary Associate	Laurel, Mississippi
Elliott, Wayne	Field Personnel Asst.	Montegut, Louisiana
Gibson, Clay	Missionary Associate	Philadelphia, Mississippi
Jones, Charles H.	Missionary Associate	Drew, Mississippi
Martin, Thomas	Mission Pastor	Bloomsburg, Pennsylvania
Prince, Joseph	Mission Pastor	Jonesboro, Arkansas

Please notify Clarke College of any omissions or corrections.

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Southern Baptist
Annuitant Board

AB

Easthaven deaf ministry to present Easter drama

"This Man — Jesus," a live portrayal of the death and burial of Jesus will be presented by the deaf ministry of Easthaven Church, Brookhaven, March 24 at 7 p.m.

Under direction of Randy and Mary Laird, coordinators of the deaf ministry at Easthaven, the drama, written by Mary Laird, will be signed by 7 deaf members and 26 students of the sign language classes. Narrators will interpret for the hearing.

The Lairds began the deaf ministry 10 years ago. Since that time, they have directed four productions such as this.

Music for the drama, under direction of Bill Herman, will be provided by PraiSong, the adult ensemble of Easthaven, Bill Herman, Debbie Magee, and Brenda Moak.

The members of the deaf ministry are: Randy Laird, Mary Laird, Maxie Case, Gale Case, Gary Blaylock, Myra Blaylock, Guy White, Billy Nash, Shirley Nash, Ricky Salyer,

Lori Salyer, Margaret Greer, Leslie Greer, Billy Amos, Judy Amos, Harvey Magee, Debbie Magee, Sherry Greer, Jerry Ann Smith, Doris Fay Smith, Johnny Smith, Mike Smith, Melody Smith, Agnes Allen, Bill Stracener, Lisa Stracener, Ron Stauffer, Janie Stauffer, Patty Webb, Ann Young, Ann Collett, First Baptist, Sharon Miller, First Baptist, Donna Kenney, Central Baptist.

Other activities and special services during the Easter weekend at Easthaven are:

The crucifixion: Carry cross, Friday 9 a.m. — Easthaven Church; The death and burial: "This Man — Jesus" (deaf ministry) Friday, 7 p.m. — Easthaven Church; The resurrection: "Then Came The Morning" — Adult Sanctuary Choir, Saturday, 7 p.m. — Easthaven Church, and 7 p.m. Sunday (repeat performance) of sanctuary choir.

Bendon Ginn is pastor.

Students spend spring break on mission trip

HATTIESBURG — Unless they happen to live there, there are probably few college students who elect to spend "spring break" in Akron, Ohio.

Sixteen William Carey College students have elected to do just that. Under direction of Carey's director of religious activities, Frank Bowers, the students will divide into three teams to do mission work in Akron. In addition to giving up their week off, they are also prepared to face the discomfort of sleeping on church floors during the trip.

Those making the trip will include Sheri Allen of Franklinton, La.; Tony Bernard, Denham Springs, La.;

Rhonda Lynn Hensarling, Hattiesburg; Susan Lofton, Gautier; Amy Matthews, Columbus; Stacy O'Quin, Tylertown; Lisa Robicheaux, Luling, La.; William G. "Bill" Sewell, Pensacola, Fla.; Scott Smith, Heidelberg;

Rusty Thomaston, Gautier; Tina Williams, Pascagoula; and Brenda Wolfe, Donna Wolfe, and Linda Wolfe, all of Pensacola, Fla.; and Lisa Bo of Juneau, Alaska, a BSU member from Carey on the Coast.

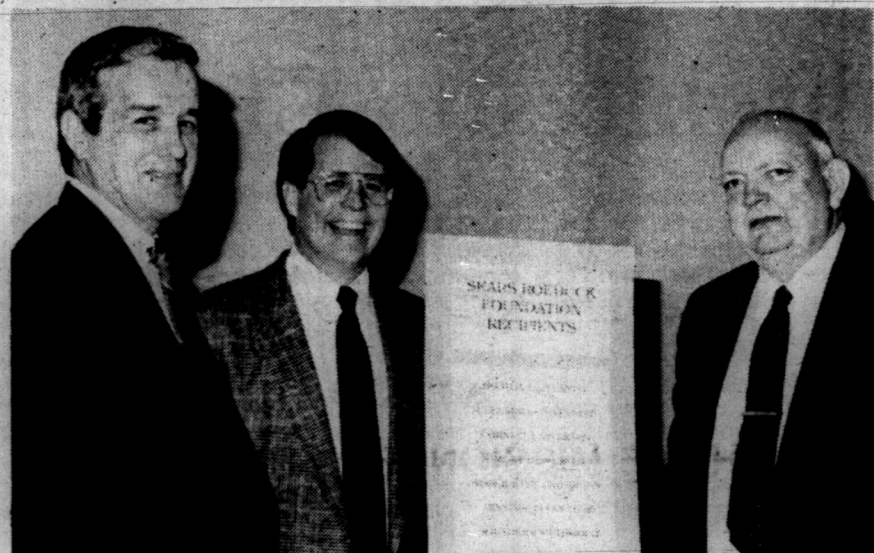
W. T. Miller, minister, dies

Wilson T. Miller, 76, 7 Debbie Cove, Gulfport, died Jan. 6, 1989, in Gulfport.

Miller, a native of Hancock County, was a retired teacher and Baptist minister. He was a graduate of Mississippi College and Clarke College. He attended New Orleans Seminary. He was pastor of Baptist churches in Handsboro, Fernwood, and Lyman.

Miller organized Broadmoor Church, Gulfport and served as pastor of West Gulfport Church for 29 years. He taught at Long Beach High School and Harrison Central High School, where he retired in 1977. He served in the U.S. Army.

Survivors include his wife, Mrs. Syble Daniels Miller of Gulfport; two sons, W. Ted Miller of Orlando, Fla., and Edward O. "Eddie" Miller of Gulfport; two brothers, O. D. Miller of Gulfport and Curtis I. Miller of Ocean Springs; two sisters; and four grandchildren.



Sears gives check to MC

Carroll Foster (left) of Jackson, Sears retail store manager in the local area, visited Mississippi College to present a check for \$21,000 from the Sears-Roebuck Foundation which will be used to initiate a Professional Writing Enhancement Program at the college. Lewis Nobles (right), president of MC, accepted on behalf of the college and announced that Craig Turner (center) head of the Department of English at MC, will serve as director of the program. Mississippi College was one of ten colleges nationwide awarded a Foundation grant under a new grant program aimed toward the improvement of undergraduate teaching and learning.

"Start New Unit" conferences set

The Sunday School Department of the Mississippi Baptist Convention Board is sponsoring six Sunday School "Start New Units" Conferences across the state. On Monday, April 10, meetings will be held at First Church, Natchez; First Church, Pascagoula; and First Church, Oxford. The meetings on Tuesday, April 11, will be at First Church, Louisville; Immanuel Church, Cleveland; and Immanuel Church, Hattiesburg. Each meeting begins at 7 p.m. and concludes at 9:30 p.m.

Conference leaders include the state Sunday School Department

staff, Jerri Herring, growth consultant board, and Jim Harvey, outreach Bible study consultant, both with the Baptist Sunday School Board.

During each meeting, two conferences will be offered. Participants can choose between "How To Start New Sunday School Units" or "Using Outreach Bible Study To Reach The Lost."

For additional information, contact the Sunday School Department, MBCB, phone 968-3800.

Simpson to host evangelism meet

Simpson County Baptist Association will host an Association Bible/Evangelistic Conference on Thursday, March 23. The meeting will be held at Eastside Church, Magee.

From 2-5 p.m., a "Personal Witness Seminar" will be led by Landrum P. Leavell II, president of New Orleans Seminary. At 7:30 p.m., an evangelistic service will be held with Leavell as guest speaker.

Paul Padgett, associational music director and minister of music at First Church, Magee, will direct the music. The Ladies Ensemble of First, Magee, will provide special music. Mrs. Nancy Kennedy and Max Ponder will serve as accompanists. Stan Fornea is associational evangelism chairman, and H. Glen Schilling is director of missions.

Mississippi Baptist activities

- March 20 State VBS Training Clinic; Temple BC, Hattiesburg; 9:30 a.m.-3:00 p.m. (SS)
- March 20-21 WMU Annual Meeting; Colonial Hills BC, Southaven; 2 p.m., 20th-4 p.m., 21st (WMU)
- March 21 State VBS Training Clinic; FBC, McComb; 9:30 a.m.-3:00 p.m. (SS)
- March 22 State VBS Training Clinic; FBC, Brandon; 9:30 a.m.-3:00 p.m. (SS)
- March 23 State VBS Training Clinic; FBC, Greenwood; 9:30 a.m.-3:00 p.m. (SS)
- March 24 State VBS Training Clinic; FBC, Tupelo; 9:30 a.m.-3:00 p.m. (SS)
- March 24-25 Youth Missions Conference; Gulfshore Assembly; 3 p.m., 24th-3 p.m., 25th (BRO/WMU)
- March 24-26 Campers on Mission Rally; North Mississippi; 5 p.m., 24th-Noon, 26th (CoMi)



Herring

Harvey

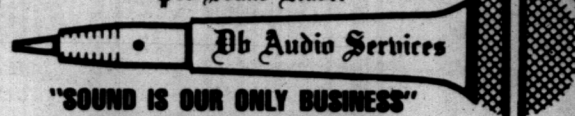
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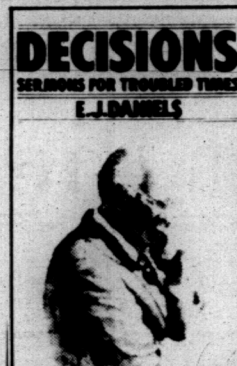
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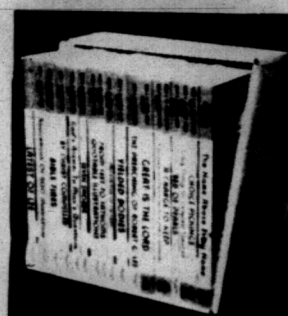
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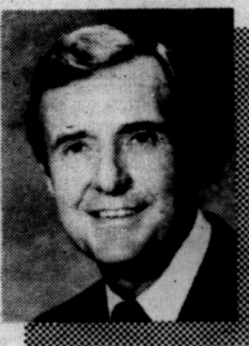
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SUNDAY SCHOOL LESSON COMMENTARIES

Testing the use of spiritual gifts

By Greg Martin

I Corinthians 14:1-4, 12, 18-19, 23-25

"I do not go to church anymore" a young college student told me the other day. I asked her reasons since she seemed to have an interest in the things of the Lord. Her reply was heartbreaking; it was all too common. She said, "I used to go, but every time I went they pressured me to speak in tongues. I couldn't do it, so I quit attending."



Martin

Are spiritual gifts in general and tongues in particular supposed to produce this kind of reaction? I think not. Spiritual gifts are to be used in love to strengthen the fellowship of our church, help Christians grow, and support evangelism.

Although many Christians put a premium on spiritual gifts, verse 1 reminds us that love is more important than any gift. We are to pursue love above any and every experience with

LIFE AND WORK

the Lord. The Christian life is best lived when persons love others as Christ loved them. In other words, spiritual gifts are not to be used for selfish purposes. God imparts them to believers to nurture, build, encourage, and comfort other Christians (verses 2-4).

In our day many overemphasize the gift of tongues. It is referred to as an "experience with the Holy Spirit." Some go so far as to say you do not have the Holy Spirit unless you have the evidence of speaking in tongues. This is nowhere supported in the Bible. I Corinthians 12:13 affirms that every Christian has been baptized by the Holy Spirit. The Bible never refers to speaking in tongues as an experience that is limited to an elite group of believers. In fact, tongues is more of a gift than an experience. As one of God's gifts, it is never to be used in a way to instigate disharmony in the church.

Verse 4 teaches tongues is a private matter. It edifies or builds up only the one who has it.

To keep tongues from being an explosive issue in the church, Paul listed several requirements that must be met before it can be used publicly. When it is used in public worship it often leads to confusion. Verses 12-13, 28 teach there must be an interpreter for the gift to be exercised in church. Without an interpreter, there is no edification for the whole body of believers. Verse 27 instructs that only two or three in one meeting are to use the gift. They are to exercise it in an orderly way. Tongues speaking is not to cause confusion (verse 33). When it does, you can be assured the Lord is not behind it. Verse 34 teaches that women are not to use the gift publicly. The modern tongues movement seldom operates by these principles. Therefore, the gift of tongues is one of the most misunderstood gifts in the body of Christ.

In our seeking spiritual gifts we should always seek to edify the entire church body, verse 12. Christians are to use their gifts from God for the upbuilding, encouragement, and strengthening of the church as a whole. The proper use of spiritual gifts will strengthen the fellowship of the church.

Verses 18-19 remind us in public worship that Christians are to seek and use gifts that help others to grow in the Lord. Prophecy is one such gift. It is proclaiming the truths of God in a language that everyone can understand. Paul testified in the public worship of the Lord he would rather speak five words of understanding than ten thousand words that no one can understand.

All spiritual gifts are to be used, not only for encouragement and edification, but also for evangelism. They are to be used in witnessing to unbelievers. The proper use of the spiritual gifts in the lives of church members will enable the church to accomplish its evangelism task, verses 23-25. What a pity it is when the abuse of gifts discourages people from attending God's house and receiving God's Son.

How are God's gifts functioning in your life? Have you recognized any gift from the Lord. Use your gift(s) to uplift the church and win the lost that our Lord loves so very much.

Martin is pastor, Commission Road Church, Long Beach.

Remedy for false teaching: faithfulness to Christ

By Gary Berry

Colossians 2:6-23

In a world marked by contradictions of the truth, how can a Christian recognize false teaching? There is one simple answer to that question. A growing relationship with Jesus Christ is the best safeguard against error and false teaching.



Berry

Since a Christian is never at a standstill in his spiritual life, he is either going forward or he is going backward. The believer who is not experiencing spiritual growth is a ready target for the enemy to use and to destroy. Paul appealed to these believers to be on guard against false teachers and false teachings and to grow in their relationship with Christ (verses 6-8).

In verse 8, Paul warns Colossians against being "taken captive" by false teachers. Some were being kidnapped from the faith. Actually, that is the same procedure used by the cults of the world today. Few who become members of the cults in America today are not previously affiliated with another church prior to their

UNIFORM

following the false teachers. Generally, those who join these cult groups are ignorant of the truth and are fascinated by empty religious speculation.

Whether in Colossae or in America, empty philosophy is built upon the traditions of men, not upon the truth as revealed in Jesus Christ and the Bible. False teachers of every age either add to or subtract from the biblical revelation.

Christians confronting the cults and their teachings today should ask several important questions before accepting any philosophy presented. First, does the teaching magnify Jesus Christ? Anything that magnifies anyone else but Jesus is not the gospel and is not of God. Second, what does it say about Jesus Christ? The false teachers at Colossae taught that Jesus was not fully God. Many of the religious deviations today present Jesus as one of God's assistants, or as less than the unique, one-of-a-kind, only begotten Son of God. The Scripture is clear in claiming that "all the fullness of God" (the sum total of all that God is) dwells bodily in Jesus Christ. If the group

has trouble with that, reject it immediately.

A third question to ask is whether the teaching comes from man or from God? The Pharisees of Jesus' day were zealous to protect the traditions of men, even to the point of denying the power of God and the Son of God. Upon close examination, do the claims of today's false teachers contradict any truth declared in the Word of God? Of course one must be familiar with the Scripture for this to be determined. One should not be confused by the fact that modern cults refer to "Jesus" or "God" in their names. These are not "other" Christian groups.

Be reminded that the believer has every resource for growth. In reminding the Colossians, Paul used the metaphor of Jewish circumcision. The parallel for the Christian is his conversion when the body of flesh, or that which was hostile to God, is shucked off. Now, believers are members of the body of Christ. The other reminder was the act of being "buried with him in baptism." In the New Testament, baptism was the event wherein one cut his identification with the world and made his identification with Christ and the people of God. In baptism one pictures a burial with Christ, and a resurrection to walk in a new life.

Not only had these Colossians received

Christ, but Christ had won an unquestioned victory for them and for all believers over the forces of evil (verse 15). Instead of hostile forces conquering the Christian, Christ has disarmed all evil adversaries. Their weapons have been stripped away. They have been held up to public shame as Christ triumphed over them like a returning battle hero parading his conquered slaves before him. Whatever fears men may have, Christ and the cross have won the victory over them. The forces of evil can do little more than bluff and attempt to intimidate the Christian. The fact is they are beaten, whipped, defeated, conquered! They beat the believer only when he surrenders to them.

Finally, Paul encourages the believer to concentrate on following Jesus (verses 16-19). Ritual ideas about eating and drinking are of no significance to the Christian. Neither is it important to heed those who stress worshipping other creatures, or talking about visions. People who teach such things are renouncing the Head who is Christ.

In summary, if one remains plugged in to Jesus Christ and cultivates faithfulness to him, the growth will come and so will the strength and wisdom to discern and reject false teaching.

Berry is pastor, First, McComb.

God delivers Peter from prison

By Bert Breland

Acts 12:1-25

In the closing verse of chapter 11, we were briefly introduced to the ministry team of Barnabas and Paul. Luke, before beginning the story of these two missionaries, gave us one more story about Simon Peter. Chapter 12 is really an interlude of sorts in which Luke brings us to the date on what is happening to the church in Jerusalem and specifically to Peter. This is the last account of Peter's work in the book of Acts. The remainder of the book is mainly devoted to the missionary work of Paul.



Breland

Chapter 12 introduces a persecution of the church from an unexpected source. In the past, the persecution had come from the Pharisees and the Sadducees, but now the persecution was coming from the government, particularly Herod Agrippa I. He was the grandson of Herod the Great and had been made king by Emperor

BIBLE BOOK

Caligula. Later, his rule was increased by Claudius to include Judea and Samaria. His persecution of the church grew out of his desire to please the Jewish people.

Luke has told us that Herod had "laid violent hands" on the church. An example of this is that he had James, the brother of John, killed by the sword. When Herod realized how happy this made the Jewish leadership, he also had Peter thrown in jail, and destined him for the same fate. It appears that the only reason that the death of James is even mentioned is to let the reader know how serious the threat is to Peter.

Peter was jailed during the Jewish celebration of the Passover and apparently his execution had been delayed out of respect for the Jewish holiday. They would not have wanted their spiritual worship interrupted by this murder. So Herod waited until a time when he thought they could enjoy it. However, Herod's evil plan was spoiled by a messenger from the Lord.

Peter was bound in typical Roman "maximum security" fashion. He was chained to two soldiers while he slept, and two soldiers stood guard at the door. We are given these details to emphasize how difficult it would be for anyone to escape except that God work a miracle. The amazing courage and peace that Peter demonstrated in the face of death certainly stands out in this story. Peter's execution had been scheduled for the next day and that night Peter was able to lie down and sleep so peacefully and deeply that the angel had to give him a good poke to wake him up.

It is ironic that Peter wasn't afraid of death and was always ready to cut someone's ear off if the situation demanded it; yet he was fearful of a little girl's questions that would have associated him with Jesus, and he was fearful of being caught eating with Gentile men. He wasn't afraid of those things that presented physical danger; yet he was afraid of those things that would cause him to be rejected.

After Peter's release from prison, he went to Mary's house, which must have been a common meeting place for the disciples. It might even

have been the location of the Last Supper. It is also noted here that Mary was the mother of John Mark. He is unknown to us up until this point in the book of Acts, but will later have more prominence. Many believe that he served as an interpreter for Peter, and possibly Luke got the record for this story from John Mark. After Peter had described for the disciples what had happened, Luke simply tells us that he went somewhere else. We are not told where or what he intended to do. This is further evidence that Luke's purpose for this book was not to give an account of all the acts of the apostles.

The final portion of this chapter deals with the death of Herod Agrippa. Luke's account of Herod's death is in agreement with that of the Jewish historian, Josephus. The main difference is that Josephus doesn't mention an angel. He records that Herod Agrippa was stricken after an owl appeared which was interpreted to be an evil omen. Regardless of the exact details of the death, Luke's inference is that God intervened, and the growth and the prosperity of the church continued.

Breland is pastor, North Greenwood Church, Greenwood.

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The Baptist Children's Village

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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Bill Gambrell (end of table) Minister of Education, First Baptist Church, Jackson is shown at lunch with a few of the 128 people from First Baptist Church who participated in a missions work day at The Village Saturday, March 4.



On Home Missions Emphasis Week-End Betty Malone, WMU Director, First Baptist Church, Jackson is shown at The Village with Doug Duncan, Director of Recreation at The Village. In addition to 128 workers Betty arranged for scores of women to participate in a "day of prayer in Powell Chapel".

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Mrs. Georgia Thompson
Margaret Lackey Sunday
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Mrs. Ruth Scruggs Thompson
Dr. Sue Legge
Donna Thornton
The Sanford McNemar
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Southeastern trustees blame Lolley, faculty for problems

By Marv Knox

WAKE FOREST, N.C. (BP) — A former president's failed leadership and the faculty's "public opinion campaign" precipitated the accreditation crisis at Southeastern Seminary, a trustee report says.

The 60-page report was drafted by the trustees' instruction committee in response to an investigation by the Southern Association of Colleges and Schools. It cites SACS' own study as part of the problem, saying SACS has been unfair to the school here.

SACS and the Association of Theological Schools in the United States and Canada are evaluating Southeastern Seminary following more than 16 months of controversy.

Conservatives gained a majority on the seminary board in 1987, following eight years of theological/political controversy in the Southern Baptist Convention. The new majority changed Southeastern's faculty-selection process in October of that year, vesting more responsibility with the president and trustees.

President W. Randall Lolley and seven other administrators subsequently resigned. Lolley cited the policy change — which he said ensures that only biblical inerrantists can be added to the faculty and disallows faculty leadership in selecting new teachers — as the reason.

SACS and ATS then sent investigating teams to the school. Southeastern is "a very troubled campus and divided institution," the initial ATS report states. "The provisions and principles internal to an academic institution have been severely threatened and in some instances abrogated."

The SACS report says Southeastern does not conform to some accreditation standards in matters of faculty selection, academic freedom, and organization and administration. It also raises "serious questions" about the effectiveness of the school.

In addition to the 60-page response, the Southeastern trustees' report to SACS contains several hundred pages of supporting material, such as of-

ficial Southeastern Seminary and SBC policies, trustee minutes, and newspaper clippings.

The Southeastern report deals with SACS' criticisms, in trustee Chairman Robert D. Crowley's words, "point by point, paragraph by paragraph."

Trustees acted in accordance with an SBC mandate and Southeastern's own bylaws in October 1987, when they made the changes that precipitated the seminary's turmoil, the report says.

"Southeastern... had never been representative of the more conservative element within the SBC," it says and notes a 10-year "emphasis on making (SBC) seminaries representative of the constituency they were created to serve."

"The SBC desire for change and Southeastern Seminary's resistance to change collided in the October 1987 trustee board meeting," the report says.

Trustee actions represented "an honest attempt to provide a responsive basis on which the conflict (between the SBC at-large and the seminary) can be resolved," it notes.

Furthermore, the actions were "appropriate to make the administrative manual consistent with the bylaws," it adds.

Turning to Lolley, the report says he previously "occupied the middle ground of the impasse between the SBC and the seminary," and he "attempted to steer a middle way which would bring the parties together" as late as October 1986.

But a year later, he "abandoned the role of conciliator and in his fall convocation address stated he would 'rather see the school die than change its historic emphasis,'" the report says.

It faults him for failing to provide the proper leadership: "At the conclusion of the October (1987) board meeting, the board of trustees expected and hoped that Dr. Lolley would provide the leadership that the seminary needed and guide its way

through the impasse that existed between the seminary and the Southern Baptist Convention....

"Regretably, rather than assume this responsibility, Dr. Lolley one week later announced his intention to resign. Subsequent to his resignation, he announced a personal campaign to 'deliver the school from its enemies.'"

The report adds: "The board agrees with the SACS committee to the extent that the changes adopted by the board have had an adverse impact upon institutional effectiveness. The board submits that this adverse impact would have been negligible had Dr. Lolley and other previous administrators assumed and provided leadership guiding the institution through this difficult time."

Focusing on faculty, the report says: "The primary reason for the breakdown in collegiality has been the inability of the faculty and other constituencies to adapt to changes allowing for the inclusion of alternative viewpoints at the school."

"The intense emotionalism of the controversy and the political affiliation, by and large, of the faculty within the controversy has injured opportunities for reasoned discussion.... Some faculty actions have not been conceived or conducted in the best interests of the seminary.... The public opinion campaign initiated by the faculty was an attempt to intimidate the trustees from offering changes at the institution in accordance with the direction of the Southern Baptist Convention."

The report charges SACS has treated the seminary unfairly in at least two areas.

First, it says the SACS study committee was over-broad in its assumption that trustees have made belief in biblical inerrancy "a requirement for faculty eligibility."

The report counters, "The trustees do not believe it is fair for the committee to ascribe to the board a position which has not been endorsed by official action."

Second, the report says: "The trustees note their concern that the SACS report, by and large, seems to review the events at Southeastern 'in a light most favorable' to the faculty, former administrators, and certain of the more vocal students and student groups. As a result, we do not believe that the seminary as a whole, or the board of trustees, or the Southern Baptist Convention has been treated fairly in the association's review of circumstances existing at Southeastern relating to accreditation."

The report says the trustees' change in the faculty-selection process was both legal and legitimate. And although the faculty "is no longer singularly responsible for the determination of the candidate pool from which nominees for faculty positions are designated, the trustees fail to recognize how removal of the power to determine the candidate pool of faculty appointments infringes upon the freedom and integrity of the faculty," it says.

SACS has told the seminary it will delay its decision on accreditation until next December. It has asked the seminary to present a progress report July 1.

None of the leaders involved in making the report would comment on its contents.

Marv Knox is BP feature editor.

Devotional

The key to the Christian life

By Greg Potts
Galatians 2:20

Most people have heard of the infamous "Aggie" jokes. Well, I heard of an Aggie who bought a new chain saw that was guaranteed to cut three cords of wood a day. After several days of hard labor with the saw, he brought it back to the dealer. He complained that it would only cut one cord a day and wanted to have it checked out. The dealer took it and pulled the start rope. The saw started immediately. Suddenly, the Aggie got wide-eyed, jumped back, and said "Where's all that noise coming from?"



Potts

Well, many of our fine Christian people are trying to live the Christian life like that — without the power. Paul talked about this in our text. He says the only way anyone can live the Christian life is to be led by the Spirit. How is this possible?

I. There must be a death for the Savior. Paul said "I have been crucified with Christ." Paul is saying his old way of life is now dead. You remember who Paul was. He was Saul of Tarsus who went absolutely berserk killing Christians! Yet, on the road to Damascus,

Saul's life changed! He became Paul, the apostle to the Gentiles! He would later take three missionary journeys, start churches, and write 13 letters in the New Testament. None of this would have been possible had there not been a death for the Savior.

II. There must be a dedication for the Savior. Paul said "It is no longer I who live, but Christ lives in me." Once Paul had turned from his old life, he dedicated himself to a new way of life — for the Savior! Someone has written, "It took God just one day to get Israel out of Egypt, but it took God 40 years to get Egypt out of Israel." You must dedicate yourself to the Savior!

III. There must be a determination for the Savior. Paul closed by saying that he "lived by faith in the Son of God." The Christian life is not easy, but it is possible. Someone has said, "Living the Christian life is like a man shaving; he may have done a perfect job yesterday, but it must be done again today." The job is not finished with salvation; it continues with sanctification.

As I see many of our Baptist churches today, the greatest need is for fine Christian people to discover the key to the Christian life. That is, being led by the Holy Spirit.

Potts is pastor, Providence Church near Meadville.

Fellowship of Baptist men drops dues system

MEMPHIS, Tenn. (BP) — The National Fellowship of Baptist Men will drop dues as a requirement for membership.

The executive committee of fellowship, an organization of the Southern Baptist Brotherhood Commission, took the action during its semi-annual meeting here.

The fellowship, a ministry of the commission's adult division, never was intended to gather funds, but is aimed at facilitating the involvement of laymen in missions through their vocational skills and vocational interests, said James Smith president of the Brotherhood Commission. "This removes a point of contention," he said.

The Brotherhood Commission assumed responsibility for salary and benefits of the director and a secretary in October 1988. It also agreed to provide a travel budget for the director.

However, the organization's operating budget for items such as printing, mailing, additional travel, and meeting expenses must be raised by the fellowship.

Fellowship Director Bob Salley said the fellowship can accept donations, but the primary means of fund raising is the fellowship's concert series.

The National Fellowship of Performing Artists, one of 14 groups within the fellowship, is endorsing volunteers to represent the fellowship in concerts.

Churches, associations and other organizations can schedule concerts to promote volunteer missions through Agents for the Arts in New York City.

More than 21 concerts have been scheduled thus far. The performing artists' concert series may become

one of the most effective means of communicating home and foreign volunteer mission needs to Southern Baptists, Salley said. Love offerings received at concerts will support fellowship endeavors.

"Volunteers can now join the fellowship and are registered at no cost," said Douglas Beggs, director of the commission's adult division.

The new coordinators are Bob Saul, New York City, performing artists; Larry Cox, Clinton, Miss., agriculturists; and Don McNeely, Jackson, Miss., health-related professionals.

SCRAPBOOK

March

The winds of March usher in the spring
on the twenty-first
when the sun is dead center,
rising and setting.

The chipmunks, woodchucks and bears
come out from hibernation.

The birds begin their journey northward.
March, named for the god of war, is stormy;
Clouds hang low and nature gets confused.
March is a little like adolescence:

It seems to be in an identity crisis.
Looking toward March, I find a kindred spirit.
Who am I?

What is my purpose here?
How well am I accomplishing that purpose?

Shall I walk to the measured beat
of a drummer of discord?
distrust?
disorder?

Or shall I listen to a different drummer?
There's something exhilarating about March —
And it must come before April.

— J. Clark Hensley

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March 16, 1989

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